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A
SERMON

Preached in the Parish Church of Bury, on Thursday
the 18th of October, 1798,

By the Rev. Sir W. H. CLERKE, Bart.
Rector of Bury, K

ON THE OCCASION OF THE COLOURS BEING
PRESENTED TO THE

BURY LOYAL ASSOCIATION ;

TOGETHER WITH THE

Prayer of Consecration.

To which is Added,

(AT THE REQUEST OF THE OFFICERS)

The Form of Presentation, and the Speech of

LADY CLERKE

ON

PRESENTING THE COLOURS ;

WITH

Lieutenant Colonel P E E L's Reply,

And his Address to the Corps.

BURY:

PRINTED BY R. HAWORTH.



1798.



MATTHEW XVI. 24.

*If any man will come after me, let him deny himself,
take up his Cross, and follow me.*

HAD these words of my text, instead of being spoken by our blessed Saviour to his Disciples, been given as a maxim by any common teacher of morality, he would have been justly liable to the charge of presumption, for proposing himself, as the model for the Imitation of his Followers, whilst he was void of one of the first Qualities of a good example,—the virtue of Humility.

The fact is—that had we no better Guide for the Improvement of ourselves, than the good Qualities of men—it would require a greater share of Understanding and Judgment, than is within the reach of most men, to be able to select the good Qualities of a man's character, without being biaſſed with Partiality in favour of his Imperfections. For the Lives of even the best of men, partake so much both of Folly and Perfection ; of what is becoming and praise-worthy,

and of what is not so; that we could only form a model for ourselves by abstract Rules, taken from the best Qualities of a variety of men:—a Study very well fitted for Men of Talents, and Leisure: but defective as a general Rule of conduct; and, of course, unfit, as a Rule of Life, for the Government of the generality of mankind.

For this reason, in the fulness of time, our blessed Saviour made his appearance upon earth, that he might leave us an unerring Rule, in the Example of his Life, that “*we should follow his steps*:” and, therefore, all doubt must immediately vanish, when we act by the Precepts of our blessed Saviour, who took upon him our Human Flesh, that he might become a perfect example to us, “*being made like unto us, Sin only excepted*.” Our Lord being thus justly entitled to the whole of our services, we may with confidence look up to Him, as an example, suited to every circumstance in life:—who himself “*knew no Sin, nor was Guile ever in his Lips*.”

In explaining the Subject, which I have chosen for this particular occasion, it is necessary to take notice, that the words of my text, and many other discourses of our Saviour to his Disciples, are not to be understood according to the literal acceptance of the words themselves:—

When our Saviour says, in his Sermon on the mount, "*If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into Hell:*" we are to consider such figurative expressions, as spoken with no other view, than as being best adapted to the understandings of his hearers. It being our Saviour's constant rule, to make use of such Expressions in his Discourses, and adapt Allusions to such Customs, as would convey his meaning to his hearers in the most forcible manner.

In the chapter from whence my text is taken, our Saviour was explaining to his Disciples, the Persecutions they might expect to meet with in the Prosecution of their Ministry; and prepares them with the Admonition of my text:—" *That if any man will come after me, let him deny himself, take up his Cross, and follow me.*"—Which words, if we confine them to their literal meaning, have no effect belonging to them; but if taken in allusion to the customs to which they refer, they will be found to inculcate such Rules of Obedience and Restraint, as will be a very sufficient means to enable a man to sustain, with Patience and Fortitude, the most severe Trials; and animate his Character, with the Principles of true Courage and Virtue.

The phrase which our Saviour uses, of "*taking up his Cross,*" has obviously a Military allusion; and probably refers to the Standards, assigned to the different Tribes of Israel, by Moses and Aaron, in their March through the wilderness: as may be seen in the second Chapter of the Book of Numbers: "*And the Lord spake unto Moses and Aaron, saying---Every Man of the Children of Israel, shall pitch by his own Standard, with the Ensign of their Father's house: far off about the Tabernacle of the congregation shall they pitch.*" The allusion of our Saviour, to the Standards of the Tribes of Israel, is still more forcible, if we consider the Religious Reverence which was paid by the Tribes of Israel to their several Standards, which we may gather from the situation in the Camp, where the Standards were placed, being in the Center of the Camp, far off about the Tabernacle of the congregation; which shews that, next to the preservation of the Tabernacle of the Lord, the Standard of their Tribe, and the Ensign of their Families, were the two next things, of all which they possess'd, which partook of their greatest care to preserve: and for that reason, was placed in the midst of the Army, being a place of the greatest safety.—Various opinions are entertained as to what those Standards and Ensigns were; whether they were the name of the respective

Tribes, and of particular Families, or the representation of Emblematical Figures. It seems to be of no consequence to endeavour to ascertain such sort of particulars ;—this seems to be certain, that the Standards and Ensigns of the Tribes of Israel, were for the same use, and attended with the same reverential Respect, as good Soldiers pay to their Colours, at this day ; and answers to the King's Colours, or National Standard, and the Regimental Colours, or Colours of a Town—the Presentation of both which, is the occasion of this Address.

The Prophets are frequent in their mention of these Symbols of War—thus Isaiah says, chap. 49, verse 22d, *“Thus saith the Lord God, behold I will lift up mine hand to the Gentiles, and set up my Standard to the People :”*—and again, in the 59th chapter, *“So shall they fear the name of the Lord from the west, and his Glory from the rising of the Sun : when the Enemy shall come in as a Flood, the spirit of the Lord shall lift up a Standard against Him.”*

If more instances were required from the Sacred History, to give a further illustration of our Saviour's reference in the words of my text, to Military Customs, and Military Discipline,

there are frequent passages to be found in scripture to that purpose : but all we shall gather from them is, that from remotest antiquity, in all civilized nations, the Honourable Pride, which every good Soldier feels for the Un sullied Preservation of the Standard under which he serves, has been uniformly the same.

It is further probable, that the intent of our Saviour, in directing his Disciples "*to take up his Cross, and follow him,*" was, that as the Standards in an Army are looked up to, as the Pledges of Fidelity, Union, and Obedience, with Soldiers ; so his Disciples should look up to his sufferings on the Cross, (metaphorically expressed by taking up his Cross) to be a perpetual Pledge to them, of their Fidelity, Obedience and Faith in Christ; and be a motive to keep them firm in the Defence of the truth of their Ministry, and arm them with Fortitude against the Persecutions they were to undergo.

Having now shewn the Antiquity, as well as the Veneration which mankind have been uniformly accustomed to pay, to these Ensigns of War, the Standards and Banners of an Army; and likewise the probable intent of our Saviour, in the words of my text, directed to his Disciples, I proceed to shew the necessity

of "*our denying ourselves, and taking up the Cross of Christ:*" in order that, by Faith and Obedience, we may arm ourselves against the contagion of the Atheistical Principles of our avowed and secret Enemies : and against these attacks, we are more particularly called upon, to be upon our guard ; because in proportion as the open Enemy has failed to bring dishonour on our Arms, he has been the more active, in endeavouring to dishonour us, by secretly sowing the Seeds of Mutiny and Sedition. Like good Soldiers, we must be upon our Guard every where ; but especially to watch well the Post, where the attack is most threatened.

He expects to do us more Injury by the Poison of his Principles, than by the point of his Sword. To become his Profelyte, we must throw away our Bibles, dethrone our King, and profane our Sanctuaries. We must, therefore, guard these Posts, with double Vigilance, stricter Discipline, and more determined Bravery ; and the words of my text will most amply furnish us with the means of doing it.

By this expression of our Saviour, of "*denying ourselves, and taking up his Cross,*" we, at this time, can apply it to ourselves in no other sense, than our taking up a serious Resolution of per-

forming ourselves, in our own name, the three things, which our Godfathers and Godmothers, at our Baptism, have promised and vowed for us; that by the assistance of God's grace, we will neither follow, or be led captive by the three great Enemies of our Salvation, "*the World, the Flesh, or the Devil.*"—This covenant is very forcibly called, enlisting under the Cross of Christ: nor can there be an expression, better calculated to shew the true meaning of our obligation.—Because, after we are come to an age, to judge and act for ourselves; we engage to subject ourselves to a Discipline, which is not easily learnt, and which cannot be discharged without faithful Obedience to our Saviour's Commands, a Zeal in the Service, Fortitude to withstand Temptations, Sobriety and Temperance.—We are to learn to subject ourselves to such denials, or restraints, as we find the Gospel shall impose: and to take up such Resolutions of Obedience, as shall be an open Testimony of our having a lively and sincere Faith in Christ Jesus.

St. Paul, in his Epistle to the Ephesians, describes, under the metaphor of a Soldier, the several Qualities they were to put on, in order to become faithful Soldiers of Christ Jesus—They were to put on the whole Armour God.—Under the allusion, of taking "*the Helmet of their Sal-*

vation, of putting on the Breast-plate of Righteousness, having their Loins girt about with Truth, taking the Shield of Faith, and the Sword of the Spirit, which is the word of God”—continuing Military Allusions, in order to set forth their Duty as Christians :—and certainly the comparison is by no means forced, for there is scarce a Duty, which as Christians, we are not encouraged to fulfil, and adhere to—which every Soldier, of whatever Rank or Situation, ought not constantly to bear in his Breast, and study to make the Principles of his Character.—Are we not taught to “*glory in the Cross of Christ* :”—the Banner under which, as christians, we all serve ? to stand fast in the Profession of the true Faith ;—to have Courage, under Persecutions ;—to give an Answer with Boldness, to those that ask the reason of the Hope that is in us ;—patiently to endure Hardships ;—to be Temperate in all things ;—not to be easily provoked ;—Forbearing and Forgiving one another ;—to be Long Suffering and Merciful ;—to Relieve the Oppressed ;—to Protect the Innocent ;—to Comfort the Afflicted, and, in all things, to approve ourselves, as faithful Soldiers and Servants of the Cross of Christ, unto our Lives’ end.

It is not here meant to be infered, that these Duties do not equally belong to your Civil, as well as Military capacities ; and as long as this country does not suffer under the additional Scourge of being the Seat of War, the observations are no more than general :—But if ever that unfortunate time should come, that the peaceable channels of Justice must stop, and Martial Law becomes necessary ; then, I trust, we shall have reason to thank God, that our Defence is not trusted to a Horde of Infidels ; but to an Army, who are United and Loyal ; to Volunteer Corps, who have Families to protect, and Social comforts to defend ; and to men altogether united in the same Profession of Faith, and Hopes of Salvation.

The Character of a good Christian, is no more a natural Character, than the Character of a good Soldier : they are both the effects of Discipline and self Denial, and for that reason it is, that allusions to the Duty of Soldiers are so frequently made in Scripture. Both the one and the other, consist in the Discharge of Duties, which cannot be acquired without zeal in the Profession, Obedience, Attention, Regularity and Temperance.—A Soldier, without these Principles, is like Faith without works, which is dead, as to any Use or Purpose in Religion.

By Discipline, the members of every Corps, know each his own station, and his particular Duty : and by that means, have as great a superiority over a confused multitude, though of ten times their numbers, as the Discipline of Christian Virtues are superior to the confused Impulse of tumultuous Passions. Unanimity in our Christian Life, is like Obedience in the Military.

There is an Order in the Christian Graces, mutually depending and assisting each other :— a due sense of Honour, the Love of Order and Regularity, are likewise qualities which distinguish the character of a good Soldier. A man cannot excel in the Military character, without being a better member of society, for the Duties he has learnt, and the necessary Discipline he has undergone.

Having now shewn, what is meant, “ *by denying ourselves, and taking up the Cross :*” in a christian sense—and having applied the reasoning of St. Paul, in his allusions to military Discipline, in order to recommend to your notice the general Duties of a Soldier : it remains that I should request your attention, while I offer a few observations, on the occasion of our present meeting.

And the first observation, which must occur to every one, is the Token of Loyalty and Respect, which like the Impulse of one Heart, have

actuated the Female part of the Families in this Town, in promoting an Honourable attachment to your Duty, by providing Colours for this Loyal Association, every way worthy, and suited to the zeal of your Services.—It very well becomes them, to whom the Pride of Honour is the dearest, to be zealous in promoting the means of inspiring an Honourable Pride, in the Breasts of this Loyal Corps. And the means they have chosen is every way adapted to this End: for the Pride of a Soldier to maintain, unfulled, the Honour of the Colours under which he serves, is like the Pride of Chastity in a woman; it is a Principle, which commands respect, and gives Life to the Display of the most elevated Virtues.— I shall only add, that, as long as memory serves, your children's children, will record this Day, with lasting Honour to your Names.

It is a part of my Duty, on this occasion, to address myself to the Officers of this Loyal Corps:—which Duty, I feel great pleasure in entering upon; because having lived with many of you, in the Habits of Intimacy, for above twenty years, I am confident of having the advantage of your favourable opinion.—You have, with exemplary Zeal and Loyalty, come forward in a military capacity, to assist the martial operations of this country; and the offer of

your services, has been accepted by our gracious Sovereign, with a marked Distinction in your Favour. The merit of your Zeal, is not lessened by your exchanging a Life of Leisure, into a Military Employment : but each of you give up a Portion of your time, from mercantile Engagements, to learn the Discipline of a Life, which is new to you ; in which you exhibit a new Form of military arrangements, by blending the mercantile and military Life in one.—But subject to the general Regulations which all Volunteer Corps are under, experience shews, that no System of Defence, can be made so powerful, as this.—For you increase the weight and respectability of your own characters, while you are adding to the general strength of the country. But you have Duties to be reminded of, as well as your fellow Soldiers.

In you a higher sense of Honour, and nicer Discrimination of the Rules of Propriety, will be expected : inasmuch as the men are under Oath, to pay Obedience to your Orders ; and, therefore, you are responsible for the good or evil tendency of the Orders you give.

A Desire to promote the End of the Association, by bringing forward the men under your command, in the knowledge of the use of Arms, and to wish to see them stand upon an equality

with others, in the Military Dress of a Regiment, with as little Inconvenience as possible, or breaking in upon the Hours of Labour, is both commendable and praiseworthy : but such attention will not be justified, unless all Duties fall in together ; and that the men are dismissed on Sunday mornings, in time for their commodious attendance at their respective Places of Worship : for this is a moral Duty ; and has a claim to a stricter observance, than an Indulgence in the Hours of Labour.

I believe there is no Principle more general in the Character of a British Officer, than the Friendship he entertains, for the men under his command. In this Loyal Corps, you have not only the general Incitements of Men and Officers ; but the men, whom you command are Volunteers serving without pay, in like manner as yourselves : their private Characters and the situation of their Families are known to you ; and you have one obligation more added to your civil capacity, the honourable military gratification, of considering the men under your command, as your Friends and Fellow Soldiers.

I have, all along, been so particular in describing the general Duties of a Soldier, that it is unnecessary to address this Loyal Association at large.---Their Zeal, good Conduct, Expertness,

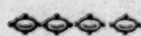
Loyalty, Courage, Fortitude, and Love of their Country, of which, as far as can be, they have given very handsome proofs, I am convinced, will ever be more eminent, in proportion as they are put to Trial; and the Honour they have acquired to themselves, in coming forward at a Time, when we were expecting the Enemy at our Gates, is only equalled by the Honour conferred upon them, this Day.

It remains, in the conclusion of this Discourse, that we should all unite, in offering up to Almighty God, our humblest Thanks, our Prayers, our Praises, and Thanksgivings, for the late signal Mercies vouchsafed to us, by inspiring the Hearts of our fellow countrymen, with that resistless courage, to stand in upon our Inveterate Enemy, in the very heart of their Harbour; and bring them away Captive, without one to deliver them.—Let us take the copy of that gallant commander; and ascribe not to our own skill, the Direction of our strength in the Day of Battle; but give God the Praise, and ascribe unto Him, the Honour due unto his name.—It is fresh in our memories, when the Lord hid away his face from us:—when our Navy produced no Protection; and when the Enemy were threatening to enter into our

Ports.—But after we had been troubled for a season, it pleased God to raise up a Deliverance for us ; and blest the valour of our Seamen, by the Victory over the Dutch. With the same mighty Hand, and stretched out Arm, he hath again humbled the Pride of our Foes, to shew us the Power of his Might ; and both by his Judgments and Mercies, lead us to Repentance and Reformation of our Lives. If the Enmity of our Adversary continues, he can check,—he can break their Power ; can direct the Counsels, strengthen the Hands, and prosper the Undertakings of his People.

For the Kingdoms are the Lord's, and he is the Governor amongst the Nations.---Let it be thy Pleasure, O Lord, to help us ;--“ *Let all those that seek thee, be joyful and glad in thee, and such as love thy Salvation, say alway the Lord be praised.*”

FINIS.

The Occasional Prayer.

O LORD, we know, that it is a great Presumption for us, who cannot of ourselves, do any Thing as we ought, to pretend to separate to thy Service, the work of our own Hands ; or to think, that the Vain Imaginations of our own Hearts can, by our best Endeavours, be so amended, as of themselves, to be any ways acceptable in thy sight.---Nevertheless, O Lord, we are taught by thy Prophets of Old, that thou hast been pleased to shew thy especial favour to thy People Israel, and hast raised up their Banners, while they trusted in thee ; and didst give them the Victory over the Nations, who had profaned thy Altars, and despised thy Laws.---So we pray thee now, O Lord, hear the Petitions of thy Humble Servants : give us thankfulness for the Signal Display of thy Favour and Protection in our late Victories : inspire us with a sure Trust in thee, in the Day of Battle ; and arm us with the confidence of thy favour against an Enemy, who sets at nought thy presence, and despises thy Laws. Enlighten their understandings, O Lord, that they may know thee, and Jesus Christ, whom thou hast sent : turn their Hearts from the Evil of their Ways ; abate their Pride ; and let it be thy

good Pleasure, in due Time, to bring them to the true Confession of thy Faith, and fill them with the peaceable Fruit of Righteousness, Quietness, and an humble assurance of the Truth of thy gracious Promises for ever. And graciously direct, that we may look up to these Banners, which we, this Day, have brought into thy Temple, as a sacred Pledge given by us, of our true and faithful Allegiance unto our gracious and lawful Sovereign, George, thy Servant, our King and Governor:---of our Readiness, as the Heart of one Man, to lay down our Lives, in defence of our Holy Religion;---and of our entire Trust, in the All-sufficient Merits of our blessed Saviour and Redeemer, upon the Terms which thy revealed will hath Declared. And add, O Lord, strength to our weakness, and steadfastness to our faith; and grant that we may ever live in perfect love and peace together, unto our Lives' End; and this we beg for Jesus Christ's sake. *Amen.*

THE

Form of Presentation,

And the Speech of

LADY CLERKE

ON

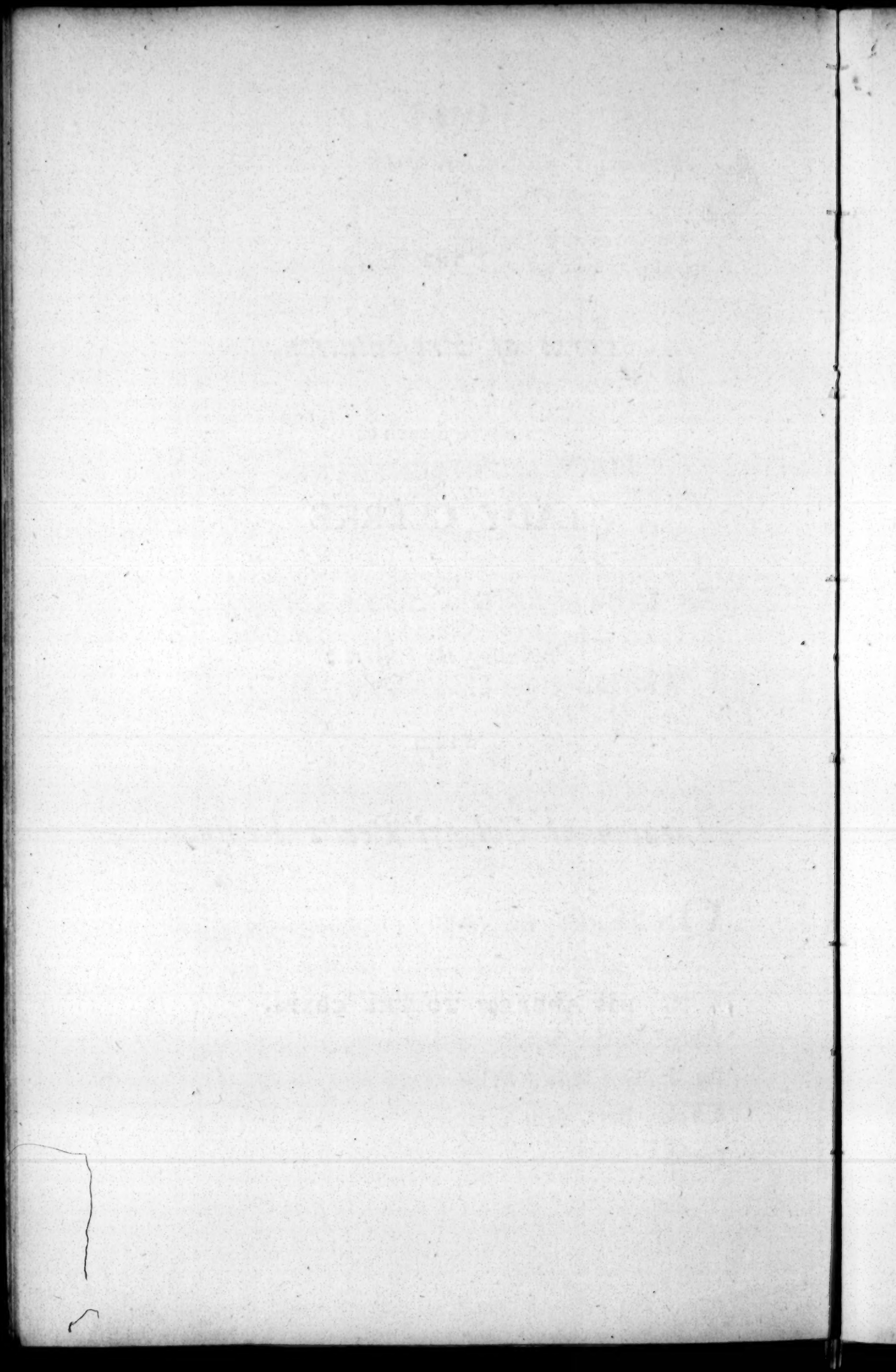
Presenting the Colours :

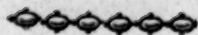
WITH

Lieutenant Colonel Peel's Reply,

AND

HIS ADDRESS TO THE CORPS.





THE
FORM OF PRESENTATION,

AND

*The Speech of LADY CLERKE on Presenting
the Colours ;*

With Lieutenant Colonel PEEL's Reply.

&c. &c.

ON Thursday the 18th of October, 1798; the Colours given by the Ladies of Bury, Lancashire, to the Bury Loyal Association, were presented in the Square to that respectable Corps, by Lady Clerke, Wife of the Rev. Sir W. H. Clerke, Bart. their Chaplain, and Rector of the place.

The morning was ushered in by ringing of Bells, and other demonstrations of joy. At ten o'clock, the Corps assembled in Union-Square, and from thence proceeded to the Church, where the Colours were consecrated, and a most excellent Sermon upon the occasion, was delivered by Sir W. Clerke, Bart. to a very crowded Audience, amongst whom were many Officers from the neighbouring Corps, as well as other Gentlemen and Ladies of respectability. Immediately after Service, the Corps (consisting of 300 Infantry, and 40 Cavalry, exclusive of Officers) was marched into the Square, and drawn up in the front of a Platform erected for the purpose; when the Ladies, preceded by the Colours, ascended the Platform, which was very commodiously adjusted for the reception of themselves, and of the Gentlemen attending them. Lady Clerke came forward (the Colours being supported on the right and left by Mrs. Peel, Lieut. Col. Peel's Lady, and Mrs. Bamford, the Lady of Colonel Bamford) and presented the Colours to Lieutenant Colonel Peel, Commandant, accompanied with a Speech as follows:

“ I HAVE

LADY CLERKE'S SPEECH.

"I HAVE the honour of presenting these Colours to the Bury Loyal Association, at the request of the Ladies of this Town and Neighbourhood. I hope you will receive these Banners as a testimony of our Loyalty, and as a token of the entire confidence we place in the Zeal and Public Spirit of this Corps, who have so laudably come forward in Defence of their King and Country."

LIEUTENANT COLONEL PEEL'S
SPEECH

To Lady Clerke and the Corps.

"THE Ladies of the Town and Neighbourhood of Bury have conferred an unspeakable obligation on our Loyal Association, in present-

ing us with these Colours;—a gift greatly enhanced in value, by coming from the hands of a Lady, in whom is united every Female Accomplishment. I receive them with the greater satisfaction, from an assurance, that this flattering pledge of approbation and confidence is not misplaced :—that these Colours will be guarded with Religious care, and will neither be wrested from us by an Enemy, nor Stained by Misconduct.

Gentlemen Volunteers,

“The Ladies of Bury have enroled themselves members of our Association ; and through the medium of these Colours, have afforded us a striking proof, that we shall ever be accompanied by their best wishes and prayers. Under such patronage, we shall be rendered Invulnerable :—their Example will preserve Unanimity :—their Smiles and Confidence animate us to Exertions, worthy of their good opinion. I will give way to the impatience you evince of expressing your gratitude, by *cheering our fair companions*.

“I should be extremely wanting, in justice to you and my own feelings, if I did not embrace

this opportunity of testifying the high sense entertained by myself and Brother Officers, of your Soldier-like behaviour and good conduct. No words of mine can convey an adequate idea of your merit.

“ At a time when the British shores were darkened by a threatened Invasion :—when our rapacious Enemies thirsted for our Blood and Treasure, and doomed to plunder alike the Palace and the Cottage! Whilst they were feasting on the promised Destruction of our Religion, Government, and Commerce; and appointing Task-masters to be stationed in our Work-shops, to seize the Fruit of our Industry, and subject us to perpetual Bondage :—Whilst thus employed, a SPECTACLE presented itself new to the Slaves of Despotism. Men forced into the service by fear of the Guillotine, were palsied at the appearance of *British Volunteers, serving his Majesty without Pay*. Citizens turned Soldiers :—the Mechanic supporting his Family by labour in the day, and learning the Use of Arms by night, at once dissipated every apprehension at home, and penetrated with Despair the Rulers of France.

“Notwithstanding every praise is due to his Majesty’s Regular Forces; yet the contest for a time might have been unequal, when opposed by the Armies of France, and the disaffected in this country. I claim for you, therefore, and your brethren in Arms, a Victory the most complete, —without the loss of blood,—without a struggle. Intent on Plunder, these enemies of mankind turned their backs on Great Britain, and hastened to perpetrate new enormities in a part of the globe, where the people are disunited and defenceless. Egypt, that ill-fated country, is doomed, a second time, to be devoured by *Locusts*,—a plague more afflicting than that experienced by Pharaoh. The hand of the Almighty is visible here: the crimes of Buonaparte and his followers seem reserved for a punishment much greater than that of visiting England as prisoners. Our immortal Nelson, by an unparalleled victory, has deprived them of their Ships, and exposed them to the vengeance of an injured people, without hopes of seeing again their native land.

“Conscious that we have rendered our country some service, let us unite hand and heart

in giving (accompanied with three cheers) *Long Life to the Bury Loyal Association.*

“ Having the honour of being placed at the head of this highly respectable Corps, and considering you as part of my own family, may I be allowed the liberty of calling your attention to the discharge of those duties, which our new situation has rendered indispensable. This address is much shortened in consequence of a most excellent Sermon we have just heard from our worthy Chaplain Sir Wm. Clerke, Bart; and I have only to lament, that it cannot be preached by him to every Volunteer Corps in the Kingdom. Continue your attendance at the times appointed for Drilling:—Avoid bad company;—and having raised yourselves to a situation commanding respect, preserve it by good behaviour in every situation of life.—Attend to your Officers, and you will ever experience from them a return of kindness and friendship. With regard to myself, I wish to be considered rather as your Parent, than Commander; and in cases of sickness and distress, I shall ever feel happy in affordnig assistance to yourselves and Families.

“As you have engaged in the honourable service of his Majesty, you will never forget that any attempt to injure his Person, Character, or Government, is an insult offered to yourselves. Unlike the five Tyrants of France, who consult their own safety in the *destruction* of their countrymen, I have had many proofs of his Majesty’s warm attachment to the lower orders of his subjects. He rejoices in your Prosperity, and is grieved at your Misfortunes. Being truly the father of his people, let us with one voice, address Heaven, saying GOD BLESS THE KING, *with three times three cheers.*”

This ceremony being ended, the Ladies and Gentlemen, preceded by the whole Corps, with an excellent Band of Music, went to the Lieutenant Colonel’s house, where tables were set out in every room, covered with a cold collation, provided with the greatest taste and hospitality, for the Officers of the Corps, and a numerous Company of Ladies and Gentlemen who attended on the occasion. The Non-commissioned Officers and Privates were likewise regaled with an abundance of meat and drink ;—the Music playing at intervals.

The Corps of Infantry and Cavalry went through several evolutions, to the great satisfaction of the Officers and Spectators ; after which, the Non-commissioned Officers and Privates were treated with a Dinner and plenty of ale, at the different public houses.—An elegant Dinner was provided for the Gentlemen, at the Hare and Hounds :—many Loyal and Constitutional Toasts were drank, and the evening concluded with the utmost harmony and festivity, with a Ball and Supper for the Ladies.

FINIS.



A. CLASS

S E R M O N

DELIVERED AT THE

CHURCH OF THE

WIDOWS

OF THE

OF THE

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